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THIRTY-SEVENTH ANNUAL REPORT PLATE 28

a. WINNEBAGO WITH DEER-TAIL HEADDRESS

BUREAU OF AMERICAN ETHNOLOGY

a. WINNEBAGO, SHOWING MODERN HEADGEAR

[Facing p. 103 (D)]

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Method of wearing the hair.—In former times the men wore their hair in two long braids, although some seem to have affected the Sauk and Fox roach. The scalp along the parting of the hair was always painted, the color varying with individuals. There is no indication of any distinctions in the method of wearing the hair among the various clans as found among the Osage. 302 [177]

A variety of coiffures exist among the Winnebago women at the present day and the assumption that these are all recent is unwarranted. It seems probable that in the old days the hair was usually worn in one braid, which on festive occasions was inclosed in a case. This consisted of two parts—a rectangular piece of broadcloth beaded, and long strips of beaded work (pl. 28).

Earrings and bracelets. At the present time earrings are fashioned either of 10-cent pieces strung together or of various ornaments of German silver. Strings of beads also are worn occasionally. Bracelets now are made generally of German silver, while in former times beaded or quillwork buckskin was used. 301 [178]

Arm bands and necklaces.—Arm bands are made either of German silver or beaded work. The necklaces consist of long strings of various articles, as modern wampum, seeds, and elk teeth.

Belts, as well as cross belts, are now either beaded or woven, but formerly they were always woven from buffalo hair. Shell gorgets are generally of the type shown in plates 22, 24, 26, *b*. Tight collars are now made of beaded work. Bandoliers consist of long sashes with bags attached; both sash and bag are always gorgeously beaded. The bandoliers are worn in three ways, with the bag hanging on the right side, on the left side, or in front. Often the same individual wears two or three bandoliers. Garters are now made of beaded work; formerly these were generally made of the skins of various animals, preferably the polecat (pls. 27, 28, 29, 30, *b*). 293

Headdress and taildress.—The Winnebago headdress has been well described by Skinner (op. cit., p. 293), as follows: 301 237

> The typical headdress is a roach or comb-like ornament woven from deer's hair and generally dyed red. A carved bone, somewhat like an elongate isosceles triangle in shape, spread out this roach and was attached near the front to another tubular bone in which an eagle feather was inserted. Often the latter was ornamented with dyed horse hair and rattlesnake rattles. . . . The whole was fastened on the crown of the head slightly back of the forehead. It was usually pinned to the hair, the scalplock serving to hold it on.

A taildress, consisting of the tail of some animal, was worn only at certain dances, particularly the Horucka.

Hunting

In their original habitat hunting was the most important means of subsistence of the Winnebago. Practically all game available was 224

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224 [784] [262] hunted, very few animals being tabooed. So far as the author knows, the following animals only were not eaten: Skunk, mink, marten, otter, horse, the weasel, gophers of all kinds, crows (northern ravens?), and eagles.

411 *Bow.*—The bow and arrow and traps were used in hunting. The bow is of a very simple type, having ends more or less pointed by rubbing them on stones. In former times the bowstring was made of sinew.

Arrows.—There were five types of arrows, distinguished both by the nature of the arrowhead and by their use: *Ha° p'aze'dera*, bird arrow; *ma°waxaje p'a°'u°*, rabbit, or small mammal, arrow; *ma° k'ete[illegible] cake'k'ere*, deer and large mammal arrow; *mai° su'ra*, or *mai°su'k'ere*, used in battle; and the *ma° p'a°'una*, also used in battle. The first two and the last were made entirely of wood, generally hickory, the last being merely a pointed stick. The third and the fourth were the only ones that had separate heads attached. The [237] head of the third was, as the name implies, a turtle claw, and that of the fourth a fragment of flint. The Winnebago have no recollection of ever having made flint arrowheads and claim that those they used were found in the ground (pl. 31).

224 *Traps.*—One of the principal traps consisted of a heavy timber supported very slightly by an upright, to which a piece of wood was attached bearing bait at the end. No sooner does the animal—wolf, bear, fox, or raccoon—touch the bait than the heavy timber falls upon his head, killing him instantly. Another trap commonly used for rabbits may be described thus: The head of a post is hollowed out to receive the knob-shaped end of a long pliable piece of wood that fits into it very lightly. To the latter is attached a noose, so arranged that it draws away the knob-shaped head at the slightest touch. The rabbit must put his head into the noose in order to get at the bait; in so doing he invariably moves the lever, which springs back, jerking him into the air and strangling him.

For trapping deer a very ingenious method is used. Taking advantage of the animal's habit of following repeatedly the same trail, the hunter at some point of a deer trail piles across it a mass of brush to a height of about 4 feet. Behind this he plants a pointed stake so that it can not be seen by the animal. On encountering the obstruction the deer leaps over it and is impaled on the stake.

Knowledge of the habits of beavers and otters is utilized in the following way: Many of these animals live along winding creeks, and in proceeding from one place to another, instead of following all the meanderings of the streams, they cut across the land. The Winnebago hunter digs deep holes in these cut-offs and covers them with hay. Into these the animals fall and are unable to get out.

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224 825 or hear the noise and run away. For this reason the hunters are very careful about these two things—namely, the number of bears shot and the direction of the wind. The method of hunting bears when the acorns fall and they come to the open or cleared spaces is known as the *hirucí'e* method. When the bears eat acorns then only is it easy to find them and kill them without much effort.

224 [721 648] *Description of a buffalo hunt.* Whenever the Winnebago went buffalo hunting, they always went in large numbers, for the people used to say that on a buffalo hunt, they are likely to encounter their enemies and a fight might take place. It is even said that some people went purposely for the fighting. They generally went together with the *Homoⁿc* (Missouri ?), Winnebago, Iowa, and *Wadjabdjeⁿ*, the Oto. Many women accompanied them. It is said that they could always tell where the buffalo were by the dust they encountered, for the dust raised by the trampling of the buffalo rose high in the air. They would always start out for the buffalo early in the morning on fast horses and try to ride up along the right side of the female buffalo, for they only killed the bulls afterward. They shot the buffalo with bow and arrows. When riding horseback, the bow is always drawn back with the right hand. The reason they try to kill the female buffalo first is because they always run away while the bulls do not.

While hunting the buffalo they were always bound to meet some of their enemies and a fight would ensue, so that when they returned, they would bring back not only [727] buffalo but also scalps, and immediately after their return the Victory Dance would be celebrated.

224 721 A different account of a buffalo hunt was obtained from another informant (*J. H.*):[1]

[342] Whenever we go on a buffalo hunt we camp in a circle, with the soldiers in front. They always carried long poles to be used in the construction of tipis. [This statement was made by a number of persons whose information was generally accurate. As [237 372] they were bound for the open prairie where there was a scarcity of wood, buffalo manure was always carried for fuel.]

As soon as the chief decided to go on a hunt he gave a feast [war feast] to which he invited everyone. This was generally in June. As soon as the feast was over a hunting council was held. Then the chief appointed public criers who went around the [203] village announcing the time for starting, etc. Then all went to the lodge of the chief of the Bear clan. There the ten best warriors were selected, who were to go ahead of the main body and reconnoiter for both buffalo and enemies. These started immediately and if they returned with the news that they had found many buffalo and enemy at the same time, fights frequently took place. Ten warriors always went ahead and the old warriors generally stayed in the rear behind the women in order to protect them better. As soon as they came to the place where the buffalo were seen they followed their trail and killed them. The flesh was cut up into large chunks, which were afterwards dried on the grass. Then when they had enough they all returned home, observing, of course, the same order of march as when they started. When they reached their home they gave another war feast at which all thanked the spirits for their successful return.

223 [762] *Pigeon hunt.*—The pigeons are "chief"[2] birds and they would be hunted whenever the chief decided to give the chief feast. The entire tribe was always invited to participate in the meal served, so that many pigeons were needed. The pigeons generally make their nests near human habitations. Sometimes there would be 20

[1] As his grandfather was a Dakota, *J. H.* may have confused in his account Dakota customs with those of the Winnebago. Apart from this consideration, it should be said that *J. H.* was an exceedingly unreliable informant.

[825 614] [2] They are called "*chief*" birds because the pigeon belongs to the same division as does the Thunderbird, or Chief, clan.

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and the breast of most animals were considered good portions, but the head of the deer was included. Other portions were eaten, however. For infants the deer's tail was considered a delicacy. Now, when they eat meat provided by the white man, rib roast of beef is the favorite meat of the Winnebago.

The Winnebago were very fond of soups of all descriptions. Most of these were meat soups with the addition of vegetables or berries.

Most time was, however, spent in the preparation of vegetable foods, especially in the preparation of wild rice and corn. For the preparation of rice I will again quote Professor Jenks's article:

> At this stage of the harvest when the Winnebago gather the wild rice, the kernel is very like a long oat and has a tenacious hull, which must be removed before the grain can be eaten. The necessity of removing this hull and the unripe condition of the grain make it necessary to dry it artificially. This is usually done by spreading the kernels yet inclosed in the hull upon a rack of lattice work, under which a slow fire is kept burning. The grain is cured and the hull made brittle by the heat and smoke. The next process is the threshing. The Winnebago thresher the grain by the use of a most primitive flail. He spreads a blanket, rush mat, or deerskin on the ground, upon which he puts the now cured grain. Along three sides of the blanket he erects a screen of similar material. At the open side of this screen the man squats on his knees, and beats the grain with a straight stick in each hand, thus releasing it from the hull. When it has been threshed the woman gathers up the contents of the blanket and winnows the mass by letting it fall from a vessel held high in the air upon a blanket or mat laid on the earth, the wind blows away the chaff from the falling grain and leaves the clean kernels.

The Winnebago distinguished a number of different kinds of corn, the principal ones being *wahi'xeete*, yellow-stalked; *hinxaiona*, sweet corn; and *waruc'teke*, red-colored corn. The cornstalk was called *wahu'*, the corn proper, *wiica'ⁿxa'ⁿs*, and the cob, *wosa'k'*. The corn is pounded on a rack (*waicl'*) and then shelled, the grain falling through the rack and the cobs remaining on top. After being shelled the corn is steamed. Then the stones necessary for cooking it are gathered and the corn is picked. When this is finished, a hole is dug in the ground and red-hot stones are put in. Over this the husks are put and upon these the corn; then another layer of husks, etc. The top always is covered with husks. Four holes are made through the husks, into which four pails of water are poured and the whole is covered with a thick layer of earth and the corn left there overnight. The next morning it will be entirely cooked.

In shelling, the outer part of an oyster shell is used. When the shelling is over the corn is spread out and dried.

Squash is prepared as follows: After the skin has been removed the squash is cut into slices and the seeds taken out; the slices of squash are then put on poles to dry. The dried squash is called *hoica'ⁿxa'ⁿdaxus*. There are two varieties of this vegetable—*wiica'ⁿxa'ⁿ*, Hubbard squash, and *wiica'ⁿwanaik*, small-kernel squash.

Fruit was dried, but by what process the author has not learned.

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524 tacle, generally a moccasin, in which a small object was secreted. The sides in turn guessed in which moccasin it was secreted. The guesser pointed in turn with a long stick to each moccasin, all the time carefully scrutinizing the expression on the face of each man whose moccasin he touched. The bystanders and the other players on his side meanwhile sang songs and made all sorts of remarks and allusions in an attempt to catch off his guard the man in whose moccasin the object was secreted, so that he might disclose the fact by some gesture or expression. The person guessing had the right to touch each moccasin without forfeiting his chance. As soon as he wished to guess he overturned with his stick the moccasin in which he thought the object was hidden. The seriousness with which a player scrutinized his opponents is well shown in plate 30.

[462] *Women's dice game.*— The women's dice game (*hᵉ'ᵉnᵉu*) was played with either bone or wooden dice. Eight of these are used. After being shaken, they are allowed to fall into a wooden bowl. The dice are white on one side and black or blue on the other. One of the dice has a mark on each side. The count is as follows: 1 dark, 7 white, count 2; 2 dark, 6 white, 1; all dark, 0 white, 4; 3 dark, 5 white, 0; 4 dark, 4 white, 0; marked dice dark, 7 white, 10; marked dice white, 7 dark, 10; marked dice white, 1 other white, the rest dark, 2; all dice white, 4; 2 white, 6 dark, 1; 1 white, 7 dark, 2.

● [237] The side gaining all the counters, which consist of small sticks, wins.

Cup-and-ball game.—"A cup-and-ball game is composed of eight worked phalangeal bones of the Virginia deer (*Odocoileus virginianus*).
[171] It differs from those seen by the writer among the Cree and Ojibway in that the topmost phalangeal unit of the game as played among those people does not have the joint removed, whereas in the Winnebago specimens all the bones are cut into conical form. The top is generally surmounted by a bunch of leather thongs with many perforations. The striking pin is of bone. The count is one for each unit, five for catching the tails or thongs at the top, and the same if all the units are caught together, which occasionally happens. The bottom unit nearest the striking pin has four small perforations set at equal distances about the lower edge. Above these holes are two, three, four, and six dots, respectively, cut in the bone. The count gained by catching this bone through any one of the holes varies according to the number of these dots. The striking pin may be of bone or wood. Sometimes these games are stained with dye or paint. The string and pins are short, so that the game is much more difficult and clumsy than in the Cree and Ojibway forms."[1]

[1] A. Skinner, op. cit., pp. [illegible].